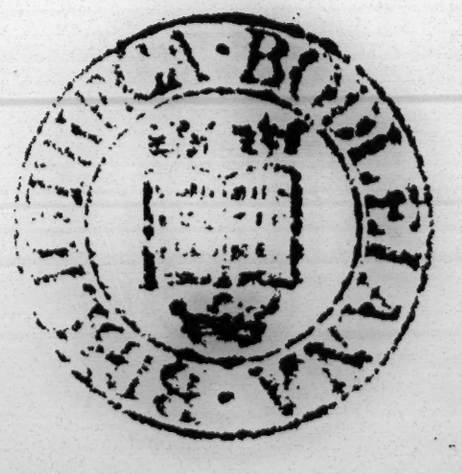
ARTICLES,

TO BE ENQVIRED

of within the Dioces of London, in the first generall Visitation of the right Reuerend Father in God, IOHN, Lord Bishop of *London.*

Holden

In the yeare of our Lord God 1612. in the tenth yeare of the reigne of our most gracious soueraigne Lord IAMES, by the grace of God, King of great Brittaine, France and Ireland, defender of the faith, &c.



Imprinted at London for Ambrose Garbrand

THE OATH TO BE MINISTRED TO
the Church-wardens and Sworne-men.

YOu shall sweare, that you, and euery of you, shall duly consider of the Articles giuen you in charge, and without any affection, fauour, hatred, hope of reward and gaine; or feare of displeasure or malice of any person, you shall present all and euery such persons and person, that now is, or of late was within your parish, as hath committed any incest, adultery, fornication, or symonie; and any misdemeanour aud disturbances committed or made in any Church or Chappell, in time of common prayer, preaching, or diuine Seruice there vsed, to the disturbance thereof: and also that haue committed or done any other offence, fault or default, presentable in the Ecclesiasticall Court, according to the articles now deliuered to you. Wherein you shall deale vprightly and according to truth, neither of malice presenting any contrarie to truth, nor of corrupt affection sparing to present any, and so conceale the truth: hauing in this action God before your eyes with an earnest zeale to maintaine the truth, and to suppresse vice. So help you God, and the Contents of this Booke.

*The Charge of the Churchwardens & Sworn-*men, set downe for the better performance
of their duties, and discharge of their oaths.

THey are not to bring in any Bils vnto the Archdeacons courts vpō the Articles to be inquired of in their visitatiō, by reason of my Lords visitation, but onely now to make their presentments vpon these Articles. They are therefore charged, that after their oath taken, and their returne home, they doe require their Minister to reade ouer both the Booke of Canons or Constitutions set forth by his Maiesty in the Conuocation holden in the yeare of our Lord God 1604. and also these articles vnto them, and to consider of euery particular Article, and of the offences by them to be presented; and also of such persons in their parish as shall be noted to offend in the same, and so the Churchwardens and Sidemen assembling themselues together within some conuenient time, are to make their bill answering euery Article by it selfe, before the time hereafter appointed them, which bil shall be signed with the hands of all the Churchwardens and Sidemen, with conference had with their Minister vpon the said bill of presentment, who according vnto the 26. Canon, is to see that the said Churchwardens do their dueties in presenting, vpon the penaltie in the 26. Canon prescribed. These bills for their better ease, and sauing of trauell and charges, shall be brought by one of the Churchwardens vpon the Saturday day of November nexr, by Ten a clock in the Afternoone of the same day, that hereby they may be incouraged to be more carefull in their dueties.

Article[s]

Articles to be enquired of within the Dioces of London in the visitation to beholden in the yeare of our Lord. 1612.

Articles concerning the Clergie.

IN primis, Whether hath your Minister read the Constitutions set forth by his Maiestie once euerie yere vpon some Sundaies or Holydaies in the afternoone before diuine Seruice: according as by the Canons he is bound?

2 Whether doth your minister vse to pray for the Kings maiesty King Iames, and the Quéens maiesty, the Prince, and all their Royall progenie, giuing vnto him such stile and title of supreme Gouernour in all causes, and ouer all persons, aswell Ecclesiasticall as Temporall, as by Lawe are due vnto him, exhorting the parishioners to yield him obedience according to the same, and also in their said Sermons doe pray for all Archbishops, Bishops, and other Ecclesiasticall persons, according to the 55. Canon?

3 Whether is the prescript forme of diuine seruice vsed by your minister vpon Sundaies, Holydaies, Wednesdaies, and Fridaies, according to the booke of Common prayer? And whether doth your minister duely obserue all the orders, rites and ceremonies, prescribed in the said booke of Common prayer, aswell in reading publike prayers and the Letany, as also in administring the Sacraments in such maner and forme, as by the booke of Common prayer by Law now established is enioyned?

4 Whether doth your minister administer the holy Communion so often, and at such times, as that euery parishioner may receiue the same at least thrice in euery yéere, whereof once at Easter, as by the booke of Common prayer is appointed? And whether doth your minister receiue the same himself, on euery day that he administreth it to others knéeling at the same, & administreth it to none but such as do knéele at the receiuing thereof, and vse the words of the institution according to the Booke at euery time that the bread or wine is receiued, in such manner and forme, as by the Prouiso of the 21. Canon is directed; or wherein is he faultie touching the premisses, and whether is warning giuen by him before hand for the Communion, as the 22. Canon requireth?

5 Whether doth your minister vse the administration of the Lords

Supper, Baptisme, Instruction of children, Solemnization of matrimony, Visitation of the sicke, Buriall of the dead, the Commination, and Churching of women, vnder such words, rites and ceremonies as are set forth and prescribed by the said booke of common praier, and no other?

6 Whether hath your Minister admitted to the Communion any of his cure, which haue bin openly knowne to liue in notorious sin, without repentance? Or who haue maliciously and openly contended with their neighbours, before they were knowne to be reconciled? Or any notorious deprauer of any thing in the booke of common praier, or in the Articles set forth by the Conuocation 1562. Or in the booke of ordering Bishops? or any that haue spoken against his Maiesties supreme authoritie in causes Ecclesiasticall? Or admitted any not being of his parish? Or reiected any from the cõmunion, who were not by publike presentment or other open scandall, infamous, and detected of some notorious crime by common fame published in the parish?

7 Whether the Minister together with the Churchwardens and Questmen, do take diligent hæd and care, not only that all and euery of your owne parishioners, do receiue thrice in euery yeare as aforesaide: but also that no strangers of any other parish doe forsake their owne Minister and Parish to receiue with you contrary to the 28. Canon?

8 Whether hath your Minister, Churchwardens, and Side-men, presented vnto my Lord Bishop, or his Chancelor, within 40. daies after Easter, the names of all the parishioners, as well men as women, which being aboue 16. yeares of age receiued not the communion, at, or about Easter before, according to the 112. canon? If not, you shall present whether that presentment should haue bin brought in by your selues, or your predecessors, & specifie the names of euery one that should haue made such presentment for Easter last past.

9 Whether doth your Minister vse to signe the children with the signe of the crosse, when they are baptized, according to the booke of common praier, and the 30. Cannon? And whether he hath deferred, or wilfully refused to baptize any infant in his parish being in danger, hauing bæn duly informed of the weakenesse therof? And whether the child hath died by his default without Baptisme, contrary to the 68. and 69. Canons.

10 Whether is your Minister continually resident with you vpon his benefice, or for how long time hath he bæn absent? And where is he resiant for the most part? and what other benefice hath he?

11 Whether doth your Minister being a Preacher, preach dually according to the Constitutions, either in his own Cure with you once euery Sunday, or else in some other Church or Chappel nere adioining, where no Preacher is, according to the 45. Canon? Or how hath he been negligent in that behalfe?

12 Whether is your Minister a Preacher allowed? If yea, then by whom? if no, whether doth he procure Sermons to be preached among you once in euery moneth at the least, by such as are lawfully licensed according to the 46. canon? or doth contribute towards a licenced Preacher, if his liuing will beare it?

13 Whether hath your Minister an other benefice? and whether doth he supply his absence by a Curate that is sufficiently licenced to preach in that his Cure, whereon he himselfe is not resident? or otherwise in case he doth not find a preaching Minister there, by reason of the smalnesse therof, whether doth he preach at both his benefices dually himselfe, according to the 47. Canon?

14 Whether is your Curate licenced to serue by the Bishop of this Dioces or his Chancellor? and whether doth your Minister or Curate serue any more cures then one, contrary to the 48. Canon? if yea, then what other Cure doth he also serue?

15 If your minister be not licenced to preach, as aforesaid, whether doth he reade Homilies, or rather take vpon him to expound the Scriptures either in his own Cure, or elsewhere, contrary to the 49. Canon?

16 Whether hath any person bin admitted to preach within your Church or Chappel, but such as you haue well knowne to be sufficiently licensed? whom haue you so admitted? You shall present their names: And how often haue any such been admitted to preach, and by whose procurement? And whether haue you caused euery strange preacher licensed or not licensed, to subscribe his name togither with the day when he preached, according to the 50 & 52 canõs: and if he were licenced, then by whom was he licenced? And whether haue they or any other preached in your Church, not being soberly and decently apparrelled, according to the 74. Canon?

17 Whether doth your Lecturer & Preacher, reade diuine Seruice, and minister the Sacraments in his owne person twice euery yeare, obseruing all the ceremonies in the booke of common praier established according to the 56. Canon?

18 Whether doth your Minister weare the Surples whilest he is saying the publik praiers & administring the Sacraments? And if he be a Graduate, whether then doth he also were vpon his Surples,

during the times aforesaid, such a hood as by the orders of his Vniuersitie is agreable to his degree, according to the 58. Canon?

19. Whether doth your Minister euery Sunday and holyday before euening praier, for halfe and howre or more, examine and instruct the youth an ignorant persons of your parish in the ten Commandements, the Articles of beliefe, and in the Lords praier, as also in the Catechisme set forth in the booke of common praier, whereby the children of the parish may bee prepared for Confirmation, and those which are confirmed for receiuing of the Communion: And whether be the children and ignorant persons sent at that time to the Church, there to be instructed by the Minister: and if not what be their names that make default in not sending them:

20 Whether hath your Minister without licence from the Archbishop, the Bishop of the Dioces, or his Chauncellor, solemnized marriage betwirt any parties, the banes not being three seueral Sundaies or holidaies first published in time of diuine Seruice, in the seuerall Churches or Chappels of their seuerall abodes, according to the booke of common praier and the 62. Canon? or without licence in time prohibited, albeit the banes were so published? Or at any time except betwirt the howres of 8. and 12. in the forenoone: And if any haue bene otherwise married, or by any authoritie other then aforesaid, you shall present the Minister so marrying, the parties so married, and the authority whereby this was done.

21 Whether hath your Minister since the last Canons published, solemnized any marriage betwirt any persons, being vnder the age of 21. yeares, although the banes be thrice asked, before such time as the parents haue made knowne vnto him their consents thereunto, contrary to the 100. Canon?

22 Whether doth your Minister vpon Sundaies at morning prayer declare vnto the parishioners what holidaies and fasting daies are appointed to be kept the weeke following, according to the 64. Canon. wherby they may be put in mind to prepare themselues accordingly, & to repaire to Church to publicke praier, as by law they are bound?

23 Whether doth your Minister in the Rogation daies, vse the perambulation of the circuite of the parish appoynted by law? and in the same perambulation moue the people to giue thankes to God for his benefits, vsing such Psalmes, praiers, and homilies, as are to that end set forth?

24. Whether doth any man (being neither Minister nor Deacon) reade common prayer openly in your Church or Chappel, or administer

nister the Sacrament of baptisme, or solemnize matrimonie, or take vpon him to practise any other ministeriall dutie in the Church, that is prescribed to be executed particularly by such as are either Ministers, or Deacons, and what is his name that so doth?

25 Whether doth your Minister euery sixe moneths denounce in his parish all such of his parish as doe persever in the sentence of excommunication, not seking to be absolued? And whether hath he admitted any person excommunicate into the Church without a certificate of his absolution from the Ordinary, or other competent Juge vnder his seale, according to the Canons? 9.

26 Whether doth your Minister being a preacher, endeuour and labour diligently with mildnesse and temperance to conferre with, and thereby to reclaime the Popish Recusants in his parish from their errours, if there be any such there abiding? And whether they, or any of them doe refuse such conference with your Minister, or any other Preacher, who shall present vnto them his diligence in that behalfe.

27 Whether is your Parson, Vicar, Lecturer, or Curate too much frequent, or ouer conuersant with, or a fauourer of Recusants, whereby hee may bee suspected not to bee sincere in his Religion?

28 Whether hath your Minister or any other taking vpon him the place of a Minister, preached, baptized children (vnlesse in case of necessitie) solemnized marriage, churched any women, or ministred the holy Communion in any priuate house or houses? If yea, then where? whom? when? and how often hath he so offended in any of the premisses?

29 Whether when any person hath bene dangerously sicke in your parish, your Minister (hauing knowledge thereof) hath not resorted to euery of them (if the disease were not probably suspected to be infectious) to instruct and comfort them in their distresse, according to the maner and forme appointed in the booke of common prayer, if he were no Preacher, & if he were a Preacher, then as he thought most conuenient? And whether when any parishioner hath bene passing out of this life, your Minister hath slacked to do his last dutie in that behalfe?

30 Whether your Minister hath at any time refused or delayed to bury any corps that hath bene brought to the Church or Churchyard, conuenient warning hauing bene giuen to him thereof before, in such manner and forme as is prescribed in the booke of common praier.

31 Whether doth your Minister carefully looke to the relieſe of the poꝛe? And whether hath hee from time to time diligently called vpon his parishioners to conferre and giue somewhat, as they may spare, to godly and charitable vses, especially when they make their Testaments?

32 Whether hath your Minister taken vpon him to appoint any publicke oꝛ priuate fasts, preachiug oꝛ lecturing not approued and established by law oꝛ publicke authoꝛitie? oꝛ hath he attempted vpon any pretence, either of possession oꝛ obsession, by fasting and praier to cast out Diuels, contrary vnto the 72. Canon?

33 Whether doth your Minister vse such decencie and comelinesse in his apparell, as by the 74. Constitution is enioyned him, as well at home, as when he goeth abroade?

34 Whether your Minister oꝛdereth the course of his lyfe answerable to his vocation, oꝛ vseth buying & selling oꝛ trading, oꝛ to hedge, ditch, oꝛ go to plough, oꝛ hath sollicited other mens suites foꝛ gaine, oꝛ imployed himselfe about other such businesse not beséeming oꝛ fitting his calling.

35 Whether do you know in your parish any that hauing heretofoꝛe taken vpon him oꝛ them the oꝛder of Pꝛiesthood, oꝛ of a Deacon, hath since relinquished the same, and betaken himselfe in the course of his life as a Layman, neglecting his vocation? If yea, then you shall pꝛesent his name, and the place of his abode.

36 Whether is your Minister reputed to be an incontinent person, oꝛ to kéepe in his house, oꝛ frequent the company, of any man oꝛ woman that are suspected either to be of euill religion, oꝛ bad life? Oꝛ whether he is a common haunter of Tauerns, Ale-houses, oꝛ any suspected place: oꝛ whether doth he board oꝛ lodge in any of them? Oꝛ is he a common gamester, oꝛ plaier at dice, cards, tables, oꝛ other vnlawfull games? a common swearer, a dꝛunkard, oꝛ one that applieth not himselfe in his study, oꝛ faultie in any other crime, punishable by Ecclesiasticall censures, whereby he is offensiue and scandalous to his function oꝛ ministerie?

37 Whether doth your Minister vse the foꝛme of thankesgiuing to women after their child-birth? and whether hath hee admitted any thereunto that was begotten with child in adultery, oꝛ foꝛnication, without licence of his Oꝛdinarie? And whether haue any maryed wiues refused to come to Church, accoꝛding to the booke of common pꝛayer, to giue God thankes after child-birth? If any be faultie herein, you shall pꝛesent their names.

38 Whether doth your Minister baptize any childꝛen in any

Bason or other vessell, than in the Ordinary Font, being placed in the church, according to the 81. Canon, or doth vse to put any bason into it.

39 Whether your minister, or any other that hath taken holy orders now silenced or suspended, or other person or persons, eyther of the ministerie, or laitie, within or nèer your parish, of your knowledge, or as you haue heard, hath bèene at, or vsed to mèete, in anie barnes, fields, woods, priuate house or houses, and held priuate conuenticles or mèetings: whether at any such mèeting doe they or any of them preach, conferre or agrée vpon any priuate orders for diuine Seruice, prayers, preaching or expounding the Scriptures, or that vse any other prayers, preaching or forme of diuine Seruice, other than such as is in the booke of Common prayer, and the Lawes established appointed, or that be drawers or perswaders of others to any such schismaticall conuenticles? if yea, you shall present them all and euery one of them, specifying their names, surnames, and qualitie or addition, and places of abode.

Articles concerning the Church.

1 WHether you haue in your seuerall Churches and Chappels, the booke of Constitutions or Canons ecclesiastical, ready to be read by your minister according to his Maiesties pleasure, published by his Highnesse authority vnder the great Seale of England?

2 Whether is there in your Church or Chappell one parchment register Booke, prouided for Christnings, Marriages, and Burials? and whether is the same duely and exactly kept according to the Constitutions in that behalfe prouided, and a transcript thereof brought in yearely within one moneth after Easter into my Lord Bishops principall Registrie? and whether doth your minister vpon euery Sunday reade the names of all such as haue bèene married, christened or buried the wèeke before?

3 Whether haue you prouided the Booke of Common prayer lately commaunded by his Maiesties authority only to be vsed, and the booke of Homilies, and two Seruice Bookes, and a large Bible of the last edition? And whether haue you in your Church or Chappel a Font of stone set vp in the ancient vsuall place, a conuenient and decent Communion Table standing vpon a frame, with a carpet of silke, or some other decent stuffe, and a faire linnen cloath to lay thereon at the Communion time? And whether is the same then

placed in such conuenient sort within the chancell or church, as that the minister may be best heard in his prayer & administration, and that the greater number may communicate? And whether are the tenne Commaundements set vpon the East end of your church or chappell, where the people may best see and reade them, and other sentences of holy scripture written vpon the walles likewise for the same purpose?

4 Whether haue you a conuenient seate for your minister to reade seruice in, together with a comely pulpet set vp in a conuenient place, with a decent cloath or cushion for the same, a comely large Surplesse, a faire communion Cuppe of siluer, and a couer agreeable for the same, with all other things and ornaments necessarie for the celebration of diuine seruice, and administration of the Sacraments, & a strong chest for the almes for the poore, with three locks and keys, whereof the minister to keep one key, and another chest for the keeping of the Ornaments of the church and Register Booke?

5 Whether are your church or chappels with the chancels thereof, and your parsonage or vicarage house, and all other housing thereto belonging, in good reparations, and decently and comely kept, aswel within as without, and the seats wel maintained, according to the 85 canon? If not, then through whose default, and what defects are: All these things in these Articles to be prepared according to the canons vnder the title appertaining to churches.

6 Whether your churchyard be well and sufficiently repaired, fenced, and maintained, with walles, railes, or pales, according to the 85 canon, and by whom? And if part be to be maintained by any particular persons, then you shall present how much, and what part euery such person hath, or is to maintaine and repaire.

7 Whether any person hath incroached vpon the ground of the churchyard? If any hath, then you shall present him, and specifie what quantity of ground he hath so incroached, and how the old and former fences stode, and how they now stand and are fenced, and with what matter or stuffe.

8 Whether haue you in your church, or is there in the possession of your minister, or any other person to your knowledge, or as you haue heard say, any auncient true note, or terrier of all the gleabes, lands, medows, gardens, orchards, houses, stocks, implements, tenements and portions of tithes, lying within or without your parish, which belongs to your parsonage or vicarage? If there be any such note or Terrier, there you shall present in whose hands it is,

or hath of late remained; and if you can haue it, you shall shew the same, and exhibite a true copie thereof, together with your next presentment.

9 If you know not of any such Terrier made as is afore mentioned in the former Article, then, whether since the yeare 1603. hath there in your parish béene a true note or Terrier taken or made by the appoyntment of the Lord Bishops of London, or any of them for the time being, according to the eightie seuen canon, of all things mentioned in the same Canon? And whether hath the same béene brought into my Lord Bishops Registrie accordingly? If not, you shall together with your parson, vicar, or in their absence or defect, with your minister, make diligent enquirie of all the premisses, and exhibite together with your presentment, a true note or Terrier of them in parchment, subscribed or signed with your hands, specifying in whose tenure, possession, or occupation they, and euery of them are at this present, and how they are buttalled or bounded.

Articles concerning Ecclesiasticall Officers.

1 WHether do you know, or haue heard of any paiment, composition or agréement, to or with the Chauncellor, Register, or other inferior Officers Ecclesiasticall, for suppressing or concealing of any presentment, excommunication, or other Ecclesiasticall censure, of, or against Recusants, or any other offendors, or for not certifying of Recusants to the Ordinarie, or for not seruing of processe without a summe of money, or other consideration, receiued or promised to any of them in that respect, and by whom?

2 Whether the Chancellor, Archdeacon, Commissary, Official, or any other vsing Ecclesiasticall iurisdiction within this Diocesse, their Registers or Actuaries, Apparitors, or Summoners, haue at any time wincked at, and suffered any adulteries, fornications, incests, or other faults or offences presented vnto them, to passe and remaine vnpunished, and vncorrected, for money, rewards, bribes, pleasure, friendship, or any other partiall respect?

3 Whether is your Chancellor, and euery other inferior Ecclesiasticall Judge a master of Arts, or Batchellor of lawes at the least, and learned and practised in the Ciuill and Ecclesiasticall Lawes? a man of good life and conuersation, and zealously affected in Religion, and qualified according to the 127. canon? And whether hath he substituted any other to kéepe court for him in his absence, but such as are qualified in like maner, as in the 128 canon is appointed: if

yea, then you shall presentthem both.

4 Whether doth the Chancellor, Commissaries, Archdeacons, or any their Officialls, heare any matters of Office, or correction, priuately in their chambers, without the presence of the sworne Register, or his Deputie; or hath discharged any mans penance for mony, without the consent of the Lord Bishop, according to the constitutions: or do send any writing vnder their owne hands to your church, without the Registers presence at the doing of it, either for marriage of any couples, or for ending or ordering of any matter or penance?

5 Whether the Chancellor, Officiall, or Commissarie haue called for, or caused the churchwardens to make, bring, or to pay for any more bills of presentment than is by the 116 canon appointed?

6 Whether hath any Chancellor, Commissary, Archdeacon, Official, or any other exercising Ecclesiasticall iurisdiction within this Dioceese, or any Register, Apparitor, or Minister belonging to the same Ecclesiasticall Courts, exacted extraordinary or greater fées than heretofore of late hath béene accustomed: and whether is there a table of the rates of all fées set vp in their seuerall courts and Offices: Or whether they or any of them, haue taken vpon them the Office of Informers, or Promoters to the courts, or any other way abused themselues in their Offices, contrary to the Lawe and Canons in that case prouided?

7 Whether any Commissarie, Archdeacon or Officiall, hath, or doth commute or change anie penance or corporall punishment for anie money, and what money such Commissarie, Archdeacon or Officiall hath receiued, and of whom? when, and what the offence was, for which any such summe of money was receiued or appointed to be paid?

8 What number of Apparitors hath euery seuerall Judge Ecclesiasticall: And wherein, and in what maner is the country ouerburdned and grieued by the said Apparitors? And whether doth any of the saide Apparitors cause any parties to appeare in the saide courts without first a presentment or citation obtained from the Judge of the Court?

Articles concerning Schoolemasters.

1 Whether the Schoolemaister or Schoolemaisters within your parish, openly or priuately in any Noble or Gentlemans house, or in any other place, be of good and sincere Religion, life, and

and conuersation, and be diligent in teaching, and bringing vp of youth: and and whether they haue bëene examined, allowed, and licenced for Schoolemasters, by the Lord Bishop of London, or his Chancellor, Ordinaries in that behalfe: and how many seuerall Schoolemaisters haue you, and what be their names?

2 Whether your Schoolemaister or Schoolemaisters doe themselues receiue the holy Communion as often as they ought to doe? and whether doe all their Scholers, which be of age sufficient, and of capacitie by instruction to receiue the Lords Supper, come to the communion either in your church, or where their parents dwel, once euery yeare, and be diligent to heare common prayer?

3 Whether the Schoolmaister or Schoolmaisters, either priuate or publicke, doe teach their Scholers the catechisme authorized by publicke authoritie, at the least once euery wëeke, and doe instruct and examine them in the same, or doe teach anie other catechisme: and what catechisme is it that they doe so teach?.

4 Whether your Schoolemaister or Schoolemaisters, or any of them be knowne or suspected to reade vnto their Scholers priuately any vnlawfull Bookes? or priuately to instruct them in their yong yeares, either in Poperie, superstition, or disobedience, or contempt of his Maiestie, and his Lawes Ecclesiasticall, by publique authoritie allowed?

5 Whether your Schoolemaister or Schoolemaisters, or anie of them vnder pretence of catechising their Scholers, which is a most godly order carefully by them to be obserued, doe këepe Lectures, readings, or expositions of diuinitie in their houses, hauing repaire vnto them of people, not being of their owne familie and household?

6 What Recusant Papists there are in your Parish, & whether doe any of them, or any other keepe any Schoole maister in their house, which commeth not to Church to heare diuine Seruice, and receiue the Communion? what is his name, and how long hath he taught?

7 Whether your Schoole master, or Schoole-masters, within your Parish, doe teach his or their Schollers any other Grammar, than that which is commonly called the Kings Grammar, set forth by the authoritie of King Henric the eighth; teaching the prescript forme thereof, whereby their Schollers may perfectly vnderstand their Grammer rules and constructions?

8 Whether are your Schole-masters negligent in instructing their schollers in the Catechisme, and grounds of Religion, and in bringing them to the Church to heare diuine seruice and sermons?

And whether are they common Officers, Farmors, Artificers, or otherwise, entangled in other affaires, that they cannot benefit their schollers in learning:

Articles concerning Parishioners, and others of the Laitie.

1 WHether any in your Parish, or elsewhere neare about the same, to your knowledge, or as you haue heard, hath affirmed, that the King hath not the same authoritie in all causes Ecclesiasticall, which the Kings and Christian Emperors had in the primitiue Church? or that haue impeached or gaine said his Royall supremacie?

2 Whether doe you know or haue credibly heard of any within your Parish, that depraue the Christian Religion, and namely as it is established by publike authoritie, & professed within the Church of England? And whether hath any person, as you haue heard, affirmed, that the Church of England is not a true Catholike and Apostolike Church, and doth not teach and maintaine the Catholike Faith and Doctrine of the Apostles?

3 Whether any haue said or affirmed, that any thing in the booke of Common praier, or in the booke of Articles set forth by the Conuocation, Anno Domin. 1562. Or any of the rites and ceremonies of the Church of England, in, or by the same appointed, are corrupt, wicked, Antichristian, superstitious, vnlawfull, or repugnant to the Scriptures? or that any of the said Articles may not with a good conscience be subscribed vnto, or any of the said ceremonies may not with a good conscience be approued, vsed, or subscribed vnto?

4 Whether haue any affirmed, preached, or taught, that the forme of making and consecrating Bishops, Priests, and Deacons, or any thing therein contained, is repugnant, or not agreeable to the word of God: Or that the Bishops, Priests, and Deacons, so made, are not to be accompted for Bishops, Priests, or Deacons, or ought to be ordained in any other forme: Or that the gouernement of the Church by Archbishops, Bishops, or others that beare any office therein, is Antichristian, or not agreeable to the word of God?

5 Whether any persons haue lurked or tippled in Tauerns, or Ale-houses on Sondaies, or other Holy-daies, or vsed his, or their manuell craft, trade, or mysterie, or any bodily labour, or keepe their shops open vpon the said daies, or any of them, especially in the time of diuine seruice? or suffered his or their seruants to sell

any

any wares or victualls in that time, or to offend in any of the premisses?

6 Whether are there any in your Parish that doe, or haue prophaned (since his Maiesties last generall pardon) the Lords day, called Sonday, or other Holy-day, contrarie to the orders of the Church of England, prescribed in that behalfe?

7 Whether hath any person in your Parish quarrelled or stricken, or vsed any violence vnto, or with your Minister, or any other, in the Church or Church-yard, or vsed himselfe disorderly in the Church, by filthie and prophane talke, or any other rude and immodest behauiour?

8 Whether is that due reuerence, and humble submission, vsed within your Church or Chappell in the time of diuine Seruice, as by the eighteenth Constitution is prescribed? And whether each one in the Church or Chappell, doe apply and order himselfe there in the time of diuine seruice, as by the latter part of the same Constitution is most commendably enioyned?

9 Whether the Church-wardens and Side-men doe euery Sonday and Holy-day diligently search, who absenteth himselfe, or herselfe, from Church? and whether doe they suffer any to abide in the Church-porch, or Church-yard, in the time of common Praier or Sermon?

10 Whether the Church-wardens doe prouide against euery Communion, with the aduice of the Minister, a sufficient quantitie of fine white bread, and of good and wholesome wine, for the number of the Communicants that shall receiue; and that to be brought in a cleane and sweet standing-pot of pewter or other pure mettle?

11 Whether haue any in your Parish beene God fathers or God-mothers to their owne children? Or whether your Minister, or any God-fathers or God-mothers haue vsed, or doe vse any other forme, answere, or speech in Baptisme, than is in the booke of common Praier appointed: Or doe giue the children baptised any name absurd, or inconuenient for so holy an Action: Or whether any which haue not communicated, be admitted to bee God fathers or God mothers, contrarie to the 29. Canon?

12 Whether is there any in your Parish that doe refuse to haue their children baptized, or themselues to receiue the Communion at the hands of your Minister, because he is no Preacher? you shall present their names.

13 Whether doe all Fathers, Mothers, Masters, and Mistresses, cause their Children, Seruants, and Apprentises, to come

to the Catechisme vpon the Sondaies and Holy-daies before euening prayer, to heare and to be instructed and taught therein: and those that do not their duties herein, you shall present their names.

14 Whether haue you or your Predecessors Church wardens there suffered, since the last pardon, any plaies, feasts, banquets, Church-ales, drinkings, or any other prophane vsages to be kept in your Church, Chappels, or Church-yard, or bells to be rung superstitiously vpon Holy-daies, or Eues, abrogated by the booke of common Praier, contrarie to the 68. Canon?

15 How many Inhabitants within your Parish, Men or Women, aboue the age of sixtéene yeares, doe refuse to frequent diuine Seruice, established by publique authoritie of this Realme, or to receiue the holy Communion, or are negligent therin? or comming to Church doe depart before the end of diuine Seruice or Sermon: what be their names, and of what degrée, state, or trade of life are they: you are to present them all of each sort.

16 Whether doe any of the Inhabitants within your said Parish, entertaine within their house any sojourners, lodgers, or any common resorters and guests, who refuse to frequent diuine Seruice, or receiue the holy Communion, as aforesaid? what be their names, and of what qualitie or condition are they:

17 Whether any of the said Popish Recusants be of insolent behauior, not without publike offence, or doe boldly busie themselues, in seducing, or with-drawing others, either abroad or in their owne families, by instructing their children in Popish Religion, or by refusing to entertaine any, especially in place of greatest seruice or trust, but such as concurre with them in opinion of Religion: and what be their names that so doe:

18 How long the said Popish recusants haue obstinately abstained either from diuine Seruice, or from the Communion, as is aforesaid, whether of any long time, or only since his Maiesties raigne, and how long:

19 Whether there be any Popish Recusants married, the child of any Recusant christned, or any Recusant buried within your Parish, by any other than the Minister of the Parish, or whether the child of any Recusant remaine vnbaptized, aboue one moneth, or be not baptized in the Parish Church:

20 You shall present, how the children of such as refuse to come to Church, are brought vp, vnder what Schoole-master, or Tutor, where, and in what Schoole or place.

21 What persons aforesaid within your Parish, either for the

offence aforesaid, or for any other contumacie or crime, doe remaine excommunicated? what be their names? and for what cause? and how long haue they so stood excommunicated? And whether any do familiarly vse the companie of such as doe obstinately stand excommunicate, knowing the same? and what be their names? ¶.

22 Whether the Church-wardens at the end of their yeare, giue vp in writing a iust account before the Minister and Parishioners, of their receipts and disbursments, and deliuer the residue by Bill indented to the next Church-wardens? And whether at any time heretofore the Church-wardens, or the Ministers, or the Parishioners, or any of them to your knowledge, or as you haue heard, haue with-held, or detained in their custodie, or haue sold, wasted, spent, or otherwise alienated any of the Church goods or stock?

23 Whether doe all persons aboue the age of sixténe yeares vsually resort to heare diuine seruice vpon Sundaies and Holydaies approued? and whether hath each one of your Parishioners (being aboue the age of sixtéen yeares, as aforesaid) receiued the holy communion thrice this last yeare, chiefly once at Easter, in your Parish Church kneeling? If no, then you shall present their names, which haue not so done?

24 Whether haue you a fit parish Clerke, aged twentie yeares at the least, of honest conuersation, and sufficient for reading and writing? and whether he be paid his wages without fraud, according to the most ancient custome of your Parish? if not, then by whom is hee so defrauded and denied? and whether hee bee chosen by the Parson or Vicar, or by whom, according to the 91. Canon?

25 Whether haue any in your Parish béene married within the prohibited degrées, forbidden by the Law, and expressed in a certaine Table published by authoritie in Anno 1563. If yea, then you shall present their names? and whether haue you the said Table publikely set vp in your Church, and fastened to some conuenient place? ¶.

26 Whether doth any heretofore diuorced, or married, and not diuorced, keepe companie at bed and board as man and wife with any other man or woman, then with the person that hée or shée was married vnto? and what bee their names? If the parties, now so liuing together, say that they be married? when, and where were they married? and how long haue they so continued together?

27 Whether haue you in your parish to your knowledge, or by common fame and report, any which haue committed Adulterie,

Fornication, or Incest, or any Bawdes, harborers, or receiuers of such persons, or publikely suspected thereof, which haue not beene publikely punished to your knowledge? if yea, then with whom: and whether are there any, which are by common fame and report reputed and taken to bee common Drunkards, Blasphemers of Gods holy name, common and vsuall swearers, filthy speakers, railers, sowers of discord among their Neighbours, or speakers against Ministers marriage, Usurers, contrarie to the Statute made in the seuen and thirtieth yeare of King Henrie the eight, Symoniacall persons, fighters, braulers, or quarrellers in Church or Church-yard: you shall not faile to present their names.

28 Whether haue any in your parish receiued or harboured any woman gotten with child out of wedlock, and suffered them againe to depart without penance first inflicted vpon them by their Ordinarie? you shall truly present as well the partie harbouring as harboured, and who is suspected to haue cõmitted incontinencie with her. And whether you or the Church wardens or Side-men, haue heretofore presented them? and to whom, and whether they haue béene punished: if not, in whom the fault was that they were not presented or punished?

29 Whether any person or persons suspected or detected heretofore of incontinencie, and therefore departing out of your Parish for a season, is now returned againe? or in what place else is hée or thée now abiding to your knowledge, or as you haue heard: you shall not faile to present the whole truth in that behalfe.

30 Whether there be any person or persons Ecclesiasticall or Temporall within your Parish, or elsewhere, within this Dioces, that haue retained and kept in their custodie, or that reade, sel, vtter, disperse, carrie, or deliuer to others any English or Latine bookes, or Libels, set forth or printed, either on this side or beyond the Seas, by Papists or Sectaries against the Kings Supremacie in causes Ecclesiasticall, or tending to Poperie, Puritanisme, or any other Sect, Errour, or Heresie, against true Religion and Catholike doctrine, now publikely professed in this Church, or the gouernement or discipline of the Church of England, now within this Realme receiued, and established by common authoritie, that you know or haue heard of, what their names and sirnames are?

31 Whether there bee any in your Parish who are knowne or suspected to conceale, or keepe hidden in their houses any Masse-bookes, Portesses, Breuiaries, or other bookes of Poperie or superstition: or any Challices, Copes, Vestments, Albes, or other

ornaments of superstition, vncancelled, or vndefaced; which is to bee coniectured, that they doe keepe for a day, as they call it.

32 Whether haue you any in your Parish to your knowledge, or as you haue heard, which heretofore being Popish Recusants, or Sectaries, haue since conformed themselues and come to Church to heare diuine Seruice, and receiue the Sacrament? If yea, then who they are? And how long sithence haue they so conformed themselues? and whether doe they still abide in that conformitie?

33 Whether are there in your Parish any Wills not yet proued, or goods of the dead dying intestate, left vnadministred by the authoritie of the Ordinaris in that behalfe? And whether any possesse the goods of any person deceased, without authoritie from the Ordinarie? You shall not faile to present the Executors, and all others faultie and culpable therein.

34 Is there any Legacie giuen to the Church, or to other good and godly vses, as relefe of the poore, Orphans, poore Schollers, poore Maidens marriages, Schooles, High-waies, and such like, which is not yet performed? If there be any such, you shall present what you know or can learne thereof, and by whose default the same is not performed? ¶.

35 Whether any of your Parishioners hauing a Preacher to their Parson, Vicar, or Curate, doe absent themselues from his Sermons, and resort to any other place to heare other Preachers, or refuse to receiue the holy Communion at his hands for the same respect? And whether any other Minister hath receiued to the Communion any of your Parish? and specifie the names both of the Minister and parishioner.

36 Whether there be any Inne-keepers, Ale-wiues, Victuallers, or Tiplers, that suffer or doe admit any person, or persons in their houses, to eate, drinke, or play at Dice, Cards, Tables, Bowles, or such like games, in the time of common praier or Sermon, on Sondaies or Holy-daies: Or any Butchers, or other that commonly vse to sell meat or other things in the time of common praier, preaching, or reading of Homilies? And whether in any Faires or common Markets falling vpon Sondaies, there be shewing of any wares before morning praier be done? And whether any Markets or selling of wares bee vsed, or suffered in any Churchyards on the Sabath day by common pack-men and pedlers going about, or any Butchers?

37 Whether hath your Minister, or any of the parish without the consent or priuitie of the Ordinarie, caused any to doe penance,

or be punished either openly or otherwise, for any crime punishable by the Ecclesiasticall lawes only, and what be the names of the parties that haue béene so punished, and in what manner?

38 Whether there be any in your parish, who will come to heare the Sermon, but will not come to the publike praier, appointed by the booke of common praier, making a schisme or diuision (as it were) betwéene the vse of publike praier and preaching? and whether there be any who being present at publike praier, doe not deuoutly and humbly knéele vpon their knées, at such times as by the booke of common praier they are appointed: to wit, when they make a generall confession of their sinnes: when all praiers and Collects are read: in the time of the Letanie: when the ten Commandements are read: and at the receiuing of the holy Communion, &c. And what bee their names that haue at any time shewed themselues vndutifull and vnreuerent in that behalfe?

39 Whether there bee any married women, or others within your parish, which after child-birth refuse, contemne, or neglect, to come to the Church to giue God thanks for their safe deliuerie, and to haue the praiers publikely appointed on that behalfe by the booke of common praier?

40 Whether any doe kéepe their children vnbaptized longer than is conuenient, vnlesse that it be for the sickenesse of the child, or other vrgent occasion? And whether any doe carrie their child or children from the parish they are borne in, to other parishes, to be baptized, and so refuse their owne parish? and to what other parish, and who baptized any child or children so carried from your parish, & whose child was it?

41 Whether any doe bring strange Ministers into their owne houses to baptize their children priuately, according to their owne fantasies? or receiue any child or children borne elsewhere, to be baptized in your parish? If you know any such, then who receiued any such, and whose child or children were so baptized? and what was the name of the child, and who baptized it? and whether you know of your owne knowledge that the parents were married together, and where?

42 Whether doe you know, or haue heard of any patron or Aduowsoner in your parish, that haue made a gaine by any colour, deceipt, or symoniacall part in bestowing his benefice, for, or receiuing, mony or promise of the Lease of the whole, or part, or by reseruing his owne tithes, or any pension to himselfe, or any other?

43 Whether the Almes houses, Hospitals, and Spittles for poore

people

people that are in your parish, be well and godly vsed, according to the foundations and ancient ordinances of the same, and whether there bee any other placed in them, then poore impotent and needie persons, that haue not wherewith or whereby to liue?

44 How many Mid-wiues haue you in your parish which do exercise that office, how long they haue so done, and by what authoritie? and what be their names? of what skill are they accounted to be of in their office or vocation?

45 How many haue you in your parish that doe practise as phisitions or Chirurgions, and are so reputed? How long they haue so done, by what authoritie, of what skill are they accounted to bée in their profession?

46 Whether doe you know of any other matter of Ecclesiastical cognizance worthy the presentment in your iudgement, heretofore in these Articles not expressed, and which is fit to bee reformed in Ecclesiasticall censure? If you doe, you shall likewise present the same by vertue of your oathes.

Admonition.

AND, for that in great Parishes, where diuers doe come in great multitudes to receiue the Communion, whereof some do stand excommunicate, it were fit that a note should bée kept in writing in euery such parish, of all persons excommunicated, which may bée perused by the Minister when hee is to minister the Sacrament, thereby to put him in remembrance, who they bee that are excommunicate, that such be not admitted thereto.

AT the deliuerie of your Bill of presentment, at the time and place aboue set downe, you are likewise in the said Bill, to set downe the names of all such as haue beene buried at any time since the 18. of Iulie 1612. being Men, Maides, or Widdowes: and likewise the Minister, Church-wardens, and Side-men of euery Parish, must in the end of their said Bill of presentment, set downe besides their presenting which they make of all Recusants, and non-Communicants, this note following.

Recusants Men. ——————
Recusants Women ——————
Non-Communicants of both sexe. ——————
Communicants of both sexe in the whole Parish.

So setting downe the number of euery one, the Minister, Church-wardens, and Side-men must put their handes to this note.